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D. 1261

B. ~~201~~

Appakaviyamu.

B. 197

[illegible] verses by [illegible]
sweet sound. is honoured the amorous [illegible] in the world
మంజుల ధ్వని మాన్యమై [illegible]

Chapter 3d of the

Appabaviyam

3d ~~Parichesa~~ Aswasa - వర్ణపరిచ్ఛేదం

The వళిప్రాసపరిచ్ఛేదము -

He says, Yati is also denominated

verse 5 విరతి, విశ్రాంతి, విశ్రామము, విశ్రమము, శ్రాంతి, విరమణము, విరమము, విరామము, [illegible], యతి, nine names besides వళి

"Bhima hath described 10. Anantamatya, 24 - Some have given 27. But I, Appabavi, have defined forty one kinds in all -

There are four classes into which these are divided - viz - Swara yati, Vyan-jan-acshara yati - Ubhaya yati, and Prasa yatulu -

Swara yati - Of this there seven sorts

1 స్వరమైత్రివళి 2 స్వరప్రధానవళి 3 లుప్తవిసర్గక స్వరవళి 4 ఋవళి 5 ఋత్వసంబంధవళి - 6 ఋత్వసామ్యవళి - 7 వృద్ధివళి -

First. Swara maitri - Agreeing vowels

అ ఆ ఐ ఔ rhyming together

ఇ ఈ ఋ ౠ ఎ ఏ agree

ఉ ఊ ఒ ఓ agree

Every species of yati supposes the swara maitri which is indispensable throughout

Second Swara pradhadhana - Vowels governing consonants - Thus అ initial can rhyme to కం - the vowel alone being considered - Thus

అమల | ఘనాధ్గావ | భావుకం | శాబ్ధి | సోమ

Third. Lupta Visangaca Swara Vali -

The rhyme to a vowel which, being elided by Visarga, is understood, not written -

To understand this we must recollect that in Sanscrit words ending in అ and స (acaranta sacaranta) if followed by an initial a (acara) the sandhi is o - And this o, the three letters అ. ఒ. ఓ rhyme -

Thus

kincaraha-aham
Ambudashyama tava kinkaRO'ham anaga

and for ఒ

tamah-arca
Yamini chara garva tamO'rca yanaga

4 Ruvali - The rhyme of ఋ with either itwam or etwam which are joined to ర - thus రి or రె. This ఋ may be either thus కృ, తృ [illegible] or initial, viz ఋ ౠ Thus

Thus, in the Bharata

ఋత్విజా||డని విశ్వా||రిం. పిఫ్లూ||జిం పితే|
ద్వైపాయను|నుండుండు|ద్విర్మ వియుక్తి

Also in the Vijaya Vilasa

శ్రీ రాంలు|ద్రూపవా|సనులు|వ్యావృత్సని|దంత్ర
~~[illegible]~~ వాద్వస్తుపహాపవులే

5 Ritua Sambandha vali - The rhyme by which ఋ subscribed enables a letter to rhyme with all the letters of its class - viz

ఋ ౠ ఇ ఈ ఎ ఏ - Also - h and y (హ and య) can rhyme with ఋ provided (the swara maitri explained above) there be a similarity in the vowels -

That is, if h or y, have the vowels ఇ ఈ ఎ or ఏ, then ఋ can rhyme thereto. Thus - in the Jaimini Bharata

~~[illegible]~~ కృష్ణు|దర్శి[illegible]శింప|కునన్నా||కేవిం|[illegible]

In the Amucta Malyada (Vishnu Chittiyam)

~~వాతువు|భి[illegible]|హా[illegible]|ధ్రమ్యాంతే~~

హితులు|భిషుర|హాజ్ఞు|ధబ్బుంద|కవీంద్ర
[illegible] పురోహి|తుల్ హితా|

6 Rutya Samya vali

Any consonant can rhyme to any, if they have ఋ - Thus ప్ర may ~~no~~ rhyme to వృ - In the Vishnu Chittiyam - Sisa giti

వృతన|భువదనీ|ననదెరి|కృష్ణు|రాయడు -

7 Vriddhi Vali - Both words being Sanscrit (A vowel with the temporal augment rhymes to one without.)

అ. A, rhymes ~~to~~ e ఏ and ఐ ai
~~ఉ~~ u to ఓ, and ఔ

Or, otherwise expressed, better

ఓ - అ ఆ ఒ ఔ ~~[illegible]~~
ఐ - అ ~~[illegible]~~, ఇ ఎ ఏ ~~[illegible]~~

Thus vriddhi yati is distinct from swara maitra yati x

II Vyanjanakshara ~~viro~~ yati - 21 sorts (Consonants)

1. Prani ~~[illegible]~~ Yati

If consonants rhyme in the Swaramaitri mode, this is ప్రాణయతి.

Thus 1 క to కా, కై and కౌ
2 కి - కీ - కృ కౄ కె. కే all rhyme
3 కు కూ కొ కో

x దాశరథి తేజగుత్తి యప్పలరాజా

~~1~~ 2 That is, rhyming vowels govern a consonant

2. Varga yati

క ఖ గ ఘ rhyme to each other
చ ఛ జ ఝ — — —
ట ఠ డ ఢ — — —
త థ ద ధ — — — 3 Bindu
ప ఫ బ భ — — —

~~4~~ 3 Tadbhava vyája ~~ver~~ yati.

A Sanscrit word in the original form rhymes to the same or a similar in the tadbhava form

✗ Thus జ్ఞ rhymes to ఞ and న

$ 6
$ ~~4~~ Anuswara sambandha yati

If the anuswara (sunna, ం) precede them, the letters ఙ థ ద ధ may rhyme to త థ ద ధ

7 Anunasica. అనునాసిక

The nasal ఞ can rhyme to sunna preceding the vowels of its class - viz

ంచ ంఛ ంజ ంఝ

And న to ం prec. those of its class.

viz ంత ంథ ంద ంధ

ఙ 3 Bindu yati

If full sunna precedes any letter in a varga, the nasal of that varga can rhyme thereto - as

జ్ఞానవిద్యాయుత త్త్రాంశ్శద్విభూష

5 Vishesha vali

This is a mere poetical license of which hardly an instance can be produced. It makes the four letters of the <u>first</u> varga క ఖ గ ఘ rhyme to జ్ఞ jny (the nasal of the <u>second</u> varga

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8 Muvibhacti yati మువిభక్తి

The rhyme on ము added to Sanscrit masculines and neuter nouns to form them into Telugu Tatsamams ~~neuters~~. To this ము, the letters of its varga rhyme [illegible] - viz ప ఫ బ భ

16 Mu-cara yati.

If any other than the Tadbhava మ, rhyme to the letters of its varga (మ ప ఫ బ భ) this is termed Mucara yati, provided the –

17 Mauarna-yati. Rhyme to the letter మ.

The letter m can rhyme to o purna bindu preceding య ర ల వ, శ ష స హ: viz ం య, ం ర, ం ల, ం వ, ం శ, ం ష, ం స, ం హ

That is, though to rhyme, to మ, the ం ought to be in a particular seat of the verse, if one of these letters be in that seat, & ం precede, it is sufficient.

18 Ruju yati ఋజు

If య y and హ h rhyme to each other this is Ruju yati

19 Pratyeka yati

Is the rhyme ~~that falls on the~~ especial letter య solely when it is inserted to prevent hiatus – as

20 Bhinna yati

In the verb. య is sometimes inserted – as చరియుంచె for చరించె. A gudi ం rhyming to this species of ... is termed Bhinna yati

21. Ekatara yati – i.e. Peculiar rhyme. The two Rs – are distinct for ర and ఱ can never rhyme together. Thus each has its peculiar rhyme.

22 Abheda yati.

Some letters are considered abheda, or, indistinguishable – as వ and ప – and ళ – డ – and ళ – ల. Where these rhyme to each other it is abheda yati.

~~23.~~ And the letter ద may rhyme in yati and also in prasa to ల ళ. – (~~For~~ "శ ఠ ం బో ఖ ద్వ ద:)

23 Abheda varga yati.

If ప rhymes with ఫ బ ~~[illegible]~~ భ. p. ph. bh. this is abheda varga

24 Ushma vishranti

The letters శ ష స హ are termed Ushma. If the first three of these rhyme to each other this is called Ushma. H. is excluded.

25. Sarasa yati happens

If a (అ ఆ) rhyme to y and h (య, హ); If శ ష స, rhyme to ~~each~~ చ ఛ జ ఝ; & If ఇ rhyme to న

26 Samyucta yati is.

Of coupled letters, as ద్వ, బ్జ, ర్ణ, క్ష and the like, if one letter of the pair has a rhyme; ~~A~~

But, in cases where the same rhyme falls in two or even three places, supposing that by this rule we regard only one letter of the two ~~[illegible]~~ or three thus united, that one letter alone must govern the rest of the line.

From this rule the Sisa verse is excepted.

27. Antyōshma Sandhi yati.

H, initial, is sometimes ~~elided~~ in Sanscrit words, added to the closing consonant of the preceding word, which thereby becomes an aspirate. In such cases the rhymes allowed ~~both~~ ~~to that~~ consonant and to the letter h are both allowed. as

క॥ కైరవ. కామంధు గ్ఘుర (gh) వా హా కవికుంద।
హైర [illegible] గ ద్ఘ [illegible] ష్ఘు [illegible] స [illegible] ంద

28 Vicalpa Sandhi yati

The letter న్మ nm may rhyme to త థ ద ధ న. ~~but never t~~ This is grounded on a rule in Sanscrit grammar

~~29~~ - There are also 12 species of Ubhaya Yatulu. that is, rhyme in which both the vowel and the Consonant are considered.

1. Yushma dasmat shabda yati
Of no use - mere Sanscrit -
2. Asmatshabdam - Ditto
3 - Para rupa yati - Ditto -
4 - Pradi yati -
There are twenty upasargas -
ప్ర - పరా - ప్రతి - పరి - అధి - అభి - అవ - అను - ఉప - సం - సు - అప - ని - వి - నిర్ - దుర్ - ఉత్ - అపి - అజ. Regarding these the rule is that three of these do not ever occur in Telugu - Of the rest - it is enough if either the vowel or the consonant have a concert of rhyme -

5 - Nitya Samasa yati - also called Akhanda Yati - See Bhima, 77 -
6 - Desya nitya samasa - a mere refinement
Bhima. 78.

7 - Nitya yati -
To the Telugu word వెస if ~~the~~ the final letter of the preceding word, be it either consonant or vowel of any species, rhymes -

8 - Ragama Sandhi Vali
The word ఆలు signifying a wife ~~&~~ or female is formed into రాలు in the words సింగసరాలు and the like - Herein the consonant ర and the vowel అ either of them rhyme at pleasure -

9 - Vibhaga yati
In the terms వెస - (as వంతెతెస పదేశి - వేరతేసి -) the rhyme to its vowel or to its consonant suffices

10 Nama Khanda Yati
In the ^terminations ~~terms of relation~~ of the name as in Vencappa అప్ప - అయ్య - అన్న - ~~అ~~ ^ఆరసు (as in Luchmin arsu, Timmarsu) అప్ప · అమ్మ అక్క - ఆలు (in womens names as సీతాలు - లక్ష్మాలు - the same rule applies

11. Panchami ~~secunt~~ vicruti Vibhacti yati

In the Tatsama 5th case. the terminations కన్న) - కంటె elision taking place, the same rule –

12. కాకుస్వర యతి

No Andhra word begins with ౘ – కా is a pluta yati – a mere refinement –

13 ప్లుతాప్తేర యోగ యతి

See Bhima

Pluta rhymes to Pluta whatever the composing letters be – as ఔ to ఐ.

14 Prasa yati –

Prasa is sometimes substituted for yati – Pluta

Philosophy of the Hindoos - As far as regards Metaphysics & logic, it seems likely, from what little hath hitherto appeared, that the Hindoos have some very ancient and curious books expressly on those branches of Philosophy, which would be valuable acquisitions to the literature of Europe. Besides regular treatises on these, as well as the other branches, most of their ancient and sacred books discuss scientific subjects, as well as religion & mythology. In the Veda itself, which may be called the Hindoo Scriptures, this mixture is met with - One of the Vedas is assigned to a celestial physician; & one of its chapters is occupied with anatomy. (See Veda) and under the article Purana of this work may be seen how miscellaneous are the contents of the sacred Poems bearing that common denomination. The antiquity of the Hindoo books is a disputable point; but there seems good reason to believe that some of their Philosophical systems appeared in nearly their present form, earlier than the date of those European Philosophers

Philosophers whose names distinguish theories very similar to those of the Hindoos - There is hence a promise of proof that a great portion of the learning of Greece & Rome was derived directly from India as well as their mythology or Popular religion. It is this circumstance chiefly, perhaps, that will render the introduction of faithful translations of the Hindoo Books so curious & interesting to the literati of Europe; for few are so sanguine as to expect from such a source much really useful to us, in our present state of human intellect & ingenuity. We say much, in order to abate the indulgence of any unreasonable ardour of expectancy, that must of course end in disappointment: while to affirm, that nothing useful is to be there looked for, might savour of unbecoming arrogance -